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For the

Station at Cape Town

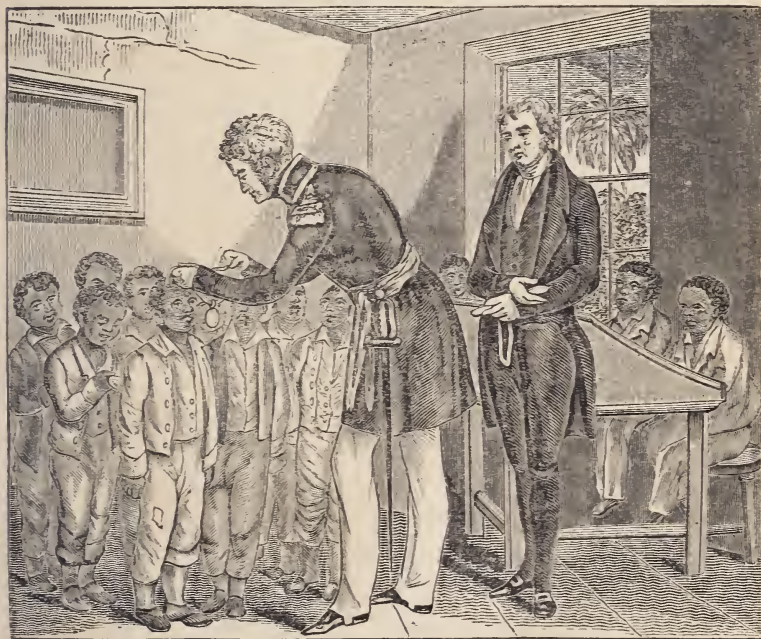
THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

EDUCATION IN THE WEST INDIES.



THE present situation of the negroes in the British Colonies of the West Indies unfolds a spectacle of surpassing interest to every friend of religion and humanity. Another great change in the external condition of these our brethren has been accomplished, and they are now placed in circumstances which admit of their unlimited social and moral advancement. The negro now stands erect, in the full possession of personal freedom; the yoke of slavery no longer holds him under its debasing and benumbing influence; and if, in addition to the benefits to be

derived from the new relations on which he has entered as a man and a British subject, he also becomes a partaker of the imperishable blessings of religion : then, but not until then, will he possess all that his best friends ever desired or sought on his behalf.

No person who has paid attention to the great subject of negro emancipation, or watched the progress of a cause so important in its bearings on the interests of the Redeemer's kingdom in the world, can be unacquainted with its history since the 1st of August, 1834, when absolute slavery was declared by an Act of the Imperial Legislature to have ceased for ever in the British Dominions, and the modified system of negro apprenticeship was introduced into the colonies as a preliminary to the unqualified freedom of the coloured labourers. The act referred to provided for the liberation of the non-prædial apprentices on the 1st of August, 1838, but their number was small compared with that of the prædial labourers, whose release from compulsory servitude was nevertheless to be protracted until 1840. This arrangement lay open to most serious objections from the beginning, and subsequent events having served at once to confirm and multiply them, the friends of the negroes were gradually led to the conclusion, that the retention of one class of apprentices in a state of deeply oppressive bondage for a period of two years after every other class was made free, would be utterly at variance with the claims both of justice and humanity, and equally incompatible with the true interests of the colonies in which this unjust, unequal, and unnecessary mode of treatment was to be adopted. To the motives arising from these considerations are to be ascribed the great public movements made since the commencement of the present year, to obtain the simultaneous enfranchisement of the prædial and non-prædial apprentices. The British Legislature refused to exert its power in favour of the measure ; but the influence of public opinion emanating from this country, was felt and acknowledged in that part of the world where the captive waited to be unbound, and there the work of mercy was commenced, and has, it is believed, been completed. The termination of the apprenticeship on the 1st of August was resolved upon by the Jamaica House of Assembly, early in June ; this act was preceded and followed by similar measures in nearly all the lesser colonies ; and there is a strong presumption, that it has likewise been imitated in the extensive colony of British Guiana.

The negroes have been pronounced worthy of freedom from quarters whence such a declaration could have been least expected ; and among those who have long espoused their cause, a cheering persuasion is felt that their future conduct will be such as to justify that opinion. All of them have been prepared by their past sufferings to value the boon which has been bestowed ; and many, owing to the moral and religious instruction they have received, are also in a state duly to improve it. The London Missionary Society has united its efforts with those of kindred institutions, to render the possession of freedom a substantial and lasting blessing to the negro ; and, in harmony with the results which might be expected to flow from such labours, several of the Society's devoted Missionaries in Jamaica, and in British Guiana, have communicated the pleasing information, that the native churches and congregations under their care intended to set apart the 1st of August, as a day of solemn thanksgiving and devout acknowledgment unto God, for the great mercy they were about to receive. At home the religious celebration of the day among the various bodies of Christians has been almost universal. We trust it has been accompanied by an adequate sense of the increased responsibility in which the new and critical situation of the negroes has involved us. If slavery, on the one hand, so paralyses the soul, as to render it almost incapable of religion ; freedom, on the other, requires to be placed

under the salutary influences which religion only can provide, in order that it may prove a blessing to its possessor.

Vigorous exertions must therefore be made to repair the deep injuries which have been inflicted by the nation on this long-degraded race of men, to secure what has already been accomplished in their favour, and to promote by all suitable means, their elevation in the scale of society, and the advancement of their spiritual and eternal interests.

Among the means of usefulness now in operation, we present the following notice of the Mission School on the west coast in Demerara.

The station designated Ebenezer Chapel, situated on the west coast of the Demerara River, was commenced in 1814. Our brother, Mr. Scott, arrived at the station in January, 1832, and at that time the negroes and their children who attended for instruction on the Sabbath numbered about 250. The efforts commenced by his predecessors in Sabbath-school instruction, were vigorously pursued by Mr. Scott, assisted by Mrs. Scott, who was eminently qualified for the delightful office she sustained. Shortly after their entrance upon the work, Mr. Scott was enabled to make this pleasing statement :—"The elementary truths of Christianity, and the outlines of Scripture history, are as well understood amongst our scholars, as in most schools in Great Britain. Our success in this department of our work calls forth our gratitude to the Father of mercies, as we trust it will in the minds of the Directors, and our Christian friends generally."

In March, 1835, an infant-school, containing at first 25 children, was established by Mrs. Scott, who, until within a few months of her lamented decease, pursued those labours on behalf of the young, the value of which, as well as the devotedness with which they were discharged, are held by many in lasting remembrance.

Mr. and Mrs. Murkland, to whom the charge of the schools is now committed, arrived at the station in June, 1837, and have continued to fulfil this important duty with exemplary zeal and assiduity. In addition to the infant and Sabbath-schools before noticed, two other schools have been established, namely, a day-school, and an evening-school; and the number at present receiving instruction in these schools is, collectively, about 500. The day-school contains about 125 boys, whose general progress in knowledge, and especially their moral and religious improvement, are highly satisfactory.

In connexion with this school, the gratifying circumstance depicted on the preceding page has been communicated by Mr. Murkland. His Excellency the late Governor of the Colony, Sir James Carmichael Smyth, whose death will long be a subject of deep regret to every friend of the negro race, is represented in the performance of one of those acts of benevolence for which he was so eminently distinguished. The Mission schools received a large measure of his favourable regard. He often visited them personally, and encouraged the parents and children by thus publicly showing the importance he attached to education. Towards the close of last year, the day-school at Ebenezer School was favoured by a visit from his Excellency, when the pleasing scene occurred, which is thus described by Mr. Murkland :—

"The Governor, Sir J. C. Smyth, visited the school on the morning of the 28th of December, 1837. He examined the children in reading, writing, geography, and catechised them on the Lord's prayer; after which he heard them repeat and sing several hymns. At the close of the examination, which lasted about an hour, he presented ten of the monitors with handsome medals; one side of the medal represented a boy in the attitude of prayer, encircled with the well-known words, 'Remember thy Creator in the days of thy youth;' his own address was inscribed upon the other. The Governor himself attached the medals to their

homely garments, at which the sable countenances of the children thus distinguished beamed with delight. It was also gratifying to us, and I fondly entertain the hope that on the great day of examination many of these youths committed to our care will be found amongst that number upon whom the Great Judge and Saviour shall bestow a crown of glory."

At this station an excellent schoolhouse has been erected, which, from the extended accommodation it affords, will greatly facilitate the work of instruction among the negroes, and qualify them as they are now free, to become intelligent, industrious, and honourable members of society.

NAVIGATORS ISLANDS.

In late numbers of the *Missionary Magazine*, the circumstances and progress of the highly favoured Mission which the Lord has enabled our brethren to establish in these islands were presented at considerable length. The communications of the Missionaries, from which these pleasing statements were derived, have been followed by others of an equally encouraging character. The intelligence from Mr. Heath, under whose care have been placed a part of the island of Upolu and the whole of Manono, comprehends a view of his labours and proceedings during a period of six months ending in December last, the period at which he forwarded his letters to England. From this gratifying record of Missionary exertion, we feel the highest satisfaction in offering for perusal the subjoined portions of information respecting the field of labour in which Mr. Heath is engaged, and on which, through his diligent and zealous instrumentality, the gracious influences of the Divine Spirit appear to be copiously descending. After a brief allusion to some minor topics, our brother proceeds to describe

The first Missionary Meeting in Samoa.

On our arrival at Falelatai, a district of 7 villages, containing 1000 people, we happened to mention to the chief, To'oa, an intelligent man, that in about a fortnight the great Missionary Meeting, "le Me," (May) would be held in England, and that, perhaps, such meetings would, some time, be held in Samoa. He asked whether we could not have one this year? for "great was his desire." I doubted and hesitated for a while, because no arrangement had been made with the brethren; but seeing the company had caught the enthusiasm, I agreed that, for our district at least, we would begin. The news spread like lightning, and, though the weather was bad, we had a congregation of nearly 3000 people to attend the first Missionary Meeting in Samoa, about 12 hours before the great annual meeting of the Society in Exeter Hall.

After prayer, I preached from Ps. lxxii. 2, 3. Addresses were then delivered by several chiefs and native teachers. For upwards of two hours the speeches were continued, and the attention of the people showed no relaxation.

Pea, our great chief here, (who has now assumed the name of "A servant of Christ,") was the first speaker. When we came he was a heathen; he now appeared "clothed and in his right mind." His grey long

locks and loose white dress gave him a very patriarchal appearance. He made several judicious remarks, alluding, as all the speakers did, in affecting terms, to their present advantages compared with their former darkness. He said also, that at first they threw away the word of Jehovah, but that now they had "made oath to him;" that formerly the land was as if buried with large stones, but that now it was made smooth.

He was followed by Olavasii, the aged orator of the district, dressed in a cotton garment of several colours and a necklace of shark's teeth. He gave an account of their former opinions as to the formation of the world, origin of man, &c.; and compared the Missionary to the bird "Tuli," the daughter of the great god Tangaloa, sent down to form the land, where before there was nothing but sea.

To'oa, chief of Falelatai, quoted Hosea, "O Israel, thou hast destroyed thyself, but in me is thy salvation," and said that was just the case in Samoa.

Matatau, the chief of our village here, dwelt on the peace of Samoa now, as contrasted with their former frequent and bloody wars.

Taegogo, a young chief who has become a preacher, recommended the prayer, "Send forth more labourers," &c.; and said that

before the teachers came they cared only for the body, whereas now they knew how to take care of the soul.

In the afternoon we had a public baptism, and after that the Lord's-supper, at which those admitted to church fellowship united, in number about 40. Such a meeting would have been interesting in any country; here it was peculiarly so. In the course of the following week our friends at Savaii had a similar meeting.

District of Aana.

Falelatai is one of the sub-districts of Aana, the latter being one of the three large divisions of Upolu. It is the district which was conquered in the last war, and is still held in subjection, although treated much more leniently than it would have been, if Christianity, with its humanising and elevating influences, had remained unknown.

Soon after the May meeting, I visited

After describing the Samoan Fono, or parliament, at one of whose meetings he attended, and having briefly noticed the details of his first visit to Savaii, whence Mr. Heath returned to Manono, our brother relates the following incident, which occurred soon after he reached the latter island:—

Pleasure of contributing to the preservation of life.

To Mrs. Heath and myself the 23rd of August was a day of intense excitement and interest, occasioned by the upsetting of a boat in which were Mr. and Mrs. Wilson of the Wesleyan Mission, and their attendants. About eleven o'clock, my servants told me that a boat was approaching the reef, and that it was Mr. Turner's (the Wesleyan Missionary.) We looked out. We could not discover whom it contained, but supposed it probable it might be Mr. and Mrs. Wilson, because we knew they had been at Savaii. Seeing they had not yet arrived at the entrance through the reef, we returned to the house for some minutes; but I felt an unusual inclination to watch the boat, and took my spy-glass for that purpose. Mrs. Heath also again went to look; and we had not stood a minute when the sail disappeared, and we concluded that the boat had upset. This was nearly a mile from our beach. Fortunately, our canoe was at hand, and our servants about; I instantly despatched them, and a second party quickly followed. I was amazed at the apathy of many of the natives on this occasion, but I believe it merely arose from the fact that with them the upsetting of a canoe near land is treated as a mere trifle. Directing my glass again to the spot, I could see several heads above water, and our canoe nearly at the spot. In a quarter of an hour more we had the pleasure of receiving Mr. and Mrs. Wilson (of the Wesleyan Missionary Society) and their little boy to our

those parts of Aana which were the principal scenes of bloodshed and devastation in the war. We have several large congregations on the very spots which were in flames at the time of the first visit of Messrs. Barff and Williams, in 1830.

I had the pleasure of preaching the Gospel in the house formerly inhabited by Tama-fainga, whose merciless tyranny exasperated the people until they rose against his power and killed him, and to avenge whose death the war was undertaken. I had also the gratification of placing additional native teachers among the people, and of baptising several. This part of our field of labour is undergoing a twofold renewal; the one of a most interesting moral character, the other physical. The lands, long desolate, are again under cultivation, and everywhere the young breadfruit is seen springing up from the stump or root, which was all the enraged warriors left undestroyed.

house, and their appearance fully confirmed their report, that they had been at the point of death. The boat had been righted once, but turned over a second time, and could not be again got up. The waves running high and strong, our friends were several times under water, and had the greatest difficulty in clinging to the keel of the boat. We did what we could for their comfort, and they sustained no material injury.

I have called ours a pleasure, but no terms can convey the full sense of that feeling which thrills through their breasts who are able to contribute to the rescue and preservation of the lives of fellow-beings.

New Chapel opened in Upolu.

On the 25th of October, we opened a neat new plastered chapel in the district of Mulifanua, capable of accommodating 500 people. The brethren, Mills and S. Wilson, myself, and some of our native teachers, officiated. Not only was the chapel crowded to excess, but nearly twice the number were unable to obtain admission. We had therefore a double service, one within and one outside the building. Mr. Mills and myself conducted the services in the chapel, and Mr. S. Wilson without.

In the afternoon I baptised between 30 and 40, and we concluded by uniting in the participation of the Lord's-supper.

Mr. Heath concludes by stating that the number of people in his district, all of whom profess the Christian name, is nearly 6000;

that the number of baptised natives was 587, and that those united in the fellowship of the church were 83. He likewise states that all, except the oldest people, can read, and many of them have learned to write. In common with the other brethren, he earnestly urges the Directors to send forth

additional labourers; and, viewing the magnitude of the work before him, entreates the continuance of fervent prayer on behalf of himself and his brethren, by all who have at heart the spread of the Redeemer's kingdom in the world.

BERHAMPORE MISSION, NORTH OF INDIA.

In few parts of India has greater opposition and enmity to the Gospel of Christ been experienced than at Berhampore, the station occupied, in connexion with Moorshedabad, by the Rev. Messrs. Hill and Paterson. For several years after the arrival there of our brother, Mr. Hill, whenever he attempted to preach the tidings of redeeming mercy, he was hooted and hissed by the people, his voice was drowned in tumult, clapping of hands, and shouts of "hurree bol;" and men would even pursue him with clubs to do him personal injury. But through mercy our beloved brother has been preserved; the Lord has graciously strengthened and sustained him. Undeterred by the difficulties and dangers of his holy enterprise, he has continued to preach the word of reconciliation, to invite the weary and heavy-laden to the fountain open for sin; and, though hostility and prejudice have not wholly ceased, he has been at length favoured to behold a general salutary change effected in the native mind. We rejoice to perceive, among the multiplying tokens of good for India at the present time, the growing impression of the value of Missionary labour on the part of a numerous class of the Europeans residing in the country. With this improved tone of public feeling, the friends of the Missionaries themselves are also becoming more numerous, and their personal claims to affection and esteem are increasingly noticed and acknowledged. The *Calcutta Christian Observer*, for December last, contains an interesting and comprehensive account of Berhampore and Moorshedabad, furnished by a correspondent who had lately visited this quarter of the Bengal Presidency, and by whom the following honourable testimony is borne to the character of the devoted brethren at these stations, and to the zealous and persevering manner in which, with the valuable assistance of Mr. Cussons who is stationed at Moorshedabad, they pursue the great object of their Mission. The writer observes:—

Mr. Hill, with his able and amiable coadjutor, Mr. Paterson, is assiduously occupied in the humble and unostentatious, but arduous and important, sphere of Missionary toil. Mr. Paterson has been only a few years in the country, and is of course not yet sufficiently acclimated to bear the same exposure as his senior. The latter, indeed, seems to possess a constitution of iron. I have been with him (but unable to do like him) when, under a raging sun, in the hottest period of the day, he has stood for hour or more addressing a crowd of na-

tives, without even the protection of a chatah (or umbrella.) This is a qualification few Missionaries possess. Of active habits and vivacious mind, this excellent Missionary is indefatigable in his holy calling, preaching frequently not fewer than four and five times daily, besides superintending (in conjunction with his able fellow-labourer) a school on the Mission premises for native Christian boys, and conversing early and late with inquiring natives, many of whom come from considerable distances to discuss religious topics.

We deeply regret to add, that the communications from Mr. Hill, for some time past, convey a less favourable view of his health than is presented in the above pleasing statement. Our brother informs us that he has of late suffered much from bodily indisposition, induced, we doubt not, by unceasing exertion in the burning climate of the East; and this is confirmed by Mrs. Hill, who is now in England, having herself been obliged for a season to leave her honoured husband in India, and return in quest of health to her native country.

The appended extracts from Mr. Hill's late journals of his itinerant labours in the vicinity of Berhampore throw much light on the general character and condition of the native inhabitants in relation to their spiritual concerns. The Orphan Asylum, to which Mr. Hill adverts, was commenced in Berhampore several years ago. Our brother feels the utmost solicitude and interest on behalf of this institution, which, though not altogether of a Missionary character, will prove, it is hoped, a means of extensive good in this part of India. The following account of its design and operations is taken from the communication already noticed. After stating that the establishment of the Asylum originated in the liberal contributions of the late magistrate of Moorsshedabad, David Dale, Esq., Mr. Hill, and other friends residing in the neighbourhood, the writer thus proceeds :—

Those admitted are all native children deprived of both parents, and under eight years of age. If much above that age their idolatrous impressions and habits will have become somewhat fixed, and the less likely to be erased by a Christian education. They are instructed in reading, writing, and the truths of Christianity, and, in due time, in the arts and manufactures of the country. As they grow up, the object is to locate them together, and so form a native Christian community, entirely supported by their own industry. These objects are perseveringly and most industriously pursued; and it affords a most delightful treat to a benevolent mind to visit this infant establishment, where, after early morning prayers and lessons, meals and relaxation are over, you may find a number of poor orphans of various ages learning to spin, to weave, to carpenter, &c.; not as an ungrateful task arbitrarily and rigidly exacted, but kindly and considerably directed, and therefore cheerfully performed. Mr. Hill has tried various expedients for giving the lads useful employments, by which they may hereafter be enabled to support themselves and their future families. * * * The staple at present is cotton thread and tapes of all descriptions.

Mr. Hill has latterly taken a farm in the neighbourhood, on which, entirely at his own personal risk, he has located individuals whom he can trust, and where by their labour he cultivates the mulberry; what he does not sell of this is employed in feeding and rearing silk worms; and which, it is hoped, will ultimately produce a fund adequate to the support of the Orphan Institution, to which it is entirely devoted.

The residents of the station have from time to time kindly contributed their sup-

port, in all cases coming voluntarily forward; for it is a principle in Mr. Hill's plan not to beg, but rather to struggle through difficulties with a simple dependence on a kind Providence. In 1835, an excellent civilian, now in Calcutta, most liberally gave 500 rupees to commence the farm. This contains 100 bighás of land, at an annual rent of 100 rupees. The money was laid out in building and levelling the ground, and in planting 25 bighás of mulberries, the profits of which are at present employed in extending the cultivation; this it is hoped will, ere the year ends, have spread over 70 bighás. It is then contemplated to raise suitable buildings and procure apparatus, not only for the growth of the silk-worm, but for the reeling of silk.

The present number of orphans is 14; ten more are expected in this present month of December, and future additions will be limited only by the means of supporting them.

I have reason to know that the Missionary's personal sacrifices towards this charitable object are not small; and I know not one that presents a fairer claim to the liberality of all who feel interested in the future welfare of India. * * * As its prospects brighten, however, it is fondly, and not without just reason hoped, that by the blessing of Almighty God, the Berhampore Orphan Asylum, composed of industrious Christians, will become a true oasis in the desert of ignorance, bigotry, and superstition; and will practically show to the surrounding multitude the positive blessedness of Christianity; and in progress of time also, will, from its own resources, send out and support its humble native Missionaries, and well-prepared preachers of the Gospel.

(To be continued.)

SOUTHERN INDIA.—CHITTOOR MISSION.

Among the recent communications from the South of India, we have received the following, under date June 30, 1837, from the Rev. John Bilderbeck, of Chittoor,

which we are persuaded will be read with more than ordinary interest and pleasure :—

The Lord be praised for the privilege enjoyed these several years of making known the Gospel of his Son at this station, and in the surrounding districts. It is a privilege the exercise of which has not been without its peace-inspiring influence upon the heart, while the misgivings of the soul, and a consciousness of numerous infirmities in the discharge of the calling, are sufficient at the same time to fill the mind with the deepest contrition and humility before God. May the Lord mercifully forgive whatever has been wrong, and graciously vouchsafe his blessing upon his own work, to the praise and glory of his holy name! The following are the details of the labours at this station.

Prayer for the Divine Influence.

The weekly and monthly prayer-meetings have gone on as usual. The need of the effusion of the Holy Spirit, it is apprehended, is not sufficiently felt, or else greater numbers would willingly flock round the Father's throne. May the Lord, according to his promise, "pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication!" Convinced of the necessity and blessedness of this Divine influence to render Missionary labours effectual, and to keep alive the love of Christ in the heart, a public special meeting was held at this station, on Friday the 30th of June, 1837. Several suitable resolutions were prepared on this subject, and the meeting was addressed with great feeling and animation by all the native teachers and readers of the out-stations, who were invited for the occasion. It was then agreed that such meeting be held every year for renewed dedication to God, and to his cause. Soon after the meeting was dissolved the native teachers and others joined together in ratifying their covenant with Jehovah at the table of the Lord. One, at least, can truly say, it was a season of peculiar refreshing from the presence of the Lord. Shame and confusion filled the breast under a consciousness of numerous infirmities, and a humble sense of the Divine love strengthened and summoned the energies for further perseverance in well-doing.

Native Christians.—Comparative view.

As it regards the native Christians generally, while it is to be deeply lamented that real religion is dormant in many, and that spirituality is scarcely visible, yet it is some satisfaction for those who have had the oversight of them, to watch the changes

that have been gradually gaining ground from the beginning in their habits and conduct. Formerly, mendicancy might have been mistaken for a regular profession of their lives; now, the people are learning to provide for themselves by every honest labour. At one time the Missionary's assistance was often sought to adjust their many differences; now, and for a long while past, not one instance of the kind has been known. Once it was necessary to visit them in their abodes on Saturday, to secure their attendance at the chapel on the Sabbath; now, they voluntarily come to the house of God by their own accord, and in greater numbers than they have ever done, although the visits to their houses are but occasional. In former times there were scarcely any who could order their speech before God in prayer; now, there are some who can do so with propriety and unction; formerly, none were found either inclined or eligible for communion; now, there are a few who appear as a sign unto the world. All these are changes that call for grateful acknowledgment to God, and which show that mourning is not unmingled with the spirit of thanksgiving. Though there is much to humble in the history of this Mission, and but little to gratify, yet that "little" is of Him who hath graciously promised, "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time!"

Labours among the Heathen.

A great part of those who are accustomed to hear the word at Chittoor, consist of persons who come from distant districts to settle suits at court, and to transact other public business; and the rest are either the connexions of the convicts in the jail, or the relatives of those who fill respectable offices under Government at this station. The population of Chittoor itself is comparatively small, and is composed of Mohammedans, Telugus, and Tamulians, who are occupied as merchants, farmers, and mechanics. Those who come from distant countries have the advantage of taking with them to their different districts, when they return, what they hear and receive of the Gospel; but there are no means of tracing any further its effects upon their minds when they are once removed from the reach of observation. Eternity alone can disclose the results, while at present it is enough to rest upon God's promise that his "word will not return unto him void, but it will accomplish that which he pleases." As to others who are stationary in their location,

feelings are apparently awakened which seem at first to promise well, but they prove either momentary, or, if indicated for any length of time, are found to be suspicious, discovering certain ulterior and secular ends. The preaching of the word to such may be for the present regarded, perhaps, merely as a "testimony;" time, however, will discover results. It is not the province of mortals to dive into futurity, theirs is merely to obey a present command; the issue must be left with Him who will command nothing that is truly impossible even when not understood. "Then said Daniel, O my Lord, what shall be the end of these things?" But God answered and said, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end!"

Out-stations.—Walajahpettah.

The vast population of this native town, the respectability and independence of its

After mentioning the progress made towards effecting this arrangement, that a convenient spot of ground had been procured through the kindness of the collector, that a plan and estimate for suitable Mission premises had been prepared by a Christian friend of the Engineers, and that a sum of money amounting to 500*l.* sterling, and sufficient to cover all necessary expenses, had been given by another generous and valued friend of the Society, Mr. Bilderbeck proceeds with his account of the out-station

Arnee.

A spirit of inquiry is gaining ground among the heathen at this place. Halesworth continues most indefatigable in his exertions, and the people every where, with few exceptions, give him and his colleague a favourable reception. Some of them often call to see Halesworth, to converse with him, and to ask for tracts.

Hindus of the Jaina caste.

A few months ago a priest of the Jaina caste visited Halesworth's flock at Arnee, of whom there is a great number; and, having heard of Halesworth, sent messengers repeatedly to his house to beg a conference with him. Halesworth gladly went with his colleague, taking with him a good collection of choice tracts and Scriptures. After conversation on the leading truths of Christianity, the priest asked the teacher for some books which taught these truths, that he might examine them for himself. Halesworth complied, and produced the tracts and Scriptures; but he was directed to place the whole of them on the ground, as the priest was scrupulous about his caste. Halesworth with humble dignity declined, and alleged that the books contained the word of God, and that it would betray a want of respect to place them on the ground merely on the recommendation of a man like himself. Upon this the priest

people, the wide commercial intercourse it holds with many of the largest trading districts in this part of India, thereby opening a channel for Divine truth to such unoccupied fields as Hyderabad, Nellore, Masulipatam, and Mysore, and more especially its central position among other out-stations visited by this Mission, affording every means of immediate access to the heathen; among others to Conjeveeram, that noted place of annual resort, (Cholinger and Old Arcot, being close in the vicinity,)—these circumstances, as well as its being secluded and free from even foreign association, have all contributed to invite serious attention to Walajahpettah as a most desirable spot at which to form a principal Mission. It also appears that a location there would bring the Missionary to better than one-half the distance nearer to all his other out-stations, and so at once facilitate the general superintendence of the whole.

directed his disciples to place a wooden bench before him, and having wiped and put a cloth upon it, begged that the books might be placed upon it. Halesworth immediately did so, and the priest then took them from the table with apparent veneration, thanked him for the gift, and the next day returned to his own district.

There are many Jains in and about Arnee, and they are all a very mild, unsuspecting, and plain-thinking class of people, but much disliked by the Brahmins, whom they never acknowledge. The writer is intimate with a few of the most influential among them, and peculiar gratification has often been felt in conversing with them; they frankly concede to almost every doctrine, and the only stumbling-block in their way at present is the practice common among Europeans of killing and dressing animals for food. They are so tenacious about this, that they repeatedly strain water before it is used. Nevertheless, it is a matter of fact, for it is a feeling that has been often heard and expressed, that a strong conviction rests on their minds that Christianity will ultimately become the prevailing religion. Oh blessed period! speed, oh speed your approach! for then religion will consist not in "meats and drinks," which profiteth nothing, but "in righteousness, and peace, and joy in the Holy Ghost!"

Having briefly noticed the other out-stations, Vellore and Palamnair, Mr. Bilderbeck furnishes the following pleasing particulars of his

Missionary tours.

Not only, he observes, have all the above out-stations been visited by the Missionary three times during the past year, but in May last, a tour was undertaken also to Conjeveram, during the public festival. All the teachers and readers attended on this occasion. The advantage of a tent greatly facilitated intercourse with the people, while it afforded a common shelter from the weather to the Missionary, teachers, and all. Being thus housed together for a few days, an opportunity was also afforded to one and all of breaking through that reserve and timidity common on other occasions, and of knowing and feeling that all were *one* in the Lord, and *one* in his cause. Sweet communion was enjoyed as the only relaxation from the active and laborious duties of every day, when every one went to and fro in the town, and amidst crowds of infatuated souls, proclaimed the message of Him "who commandeth all men every where to repent." The teachers and readers also had an opportunity given them of "suffering the word of exhortation," while every thing they witnessed around them in the superstitious and degrading practices of the deluded multitude, was calculated to stimulate their energies and deepen their concern. The tent was fixed just before the popular tank of Conjeveram, where the people perform their accustomed ablutions, so that when all were exhausted in walking the lengths and breadths of Conjeveram, declaring and distributing the Gospel, the tent at once afforded a convenient place from which afterwards to address the multitudes at the tank, respecting that salvation which many of them had heard proclaimed a little before at the thresholds of their own houses. The teachers and readers attached to Chittoor, who did not accompany the rest to Conjeveram, went of their own accord to Vantbamalley, where a second feast was held, and very usefully occupied themselves in the same manner among the thousands of idolaters who were crowded there. Several pleasing instances of the effects of tract and Scripture distribution, and of a preached Gospel, came to notice, though discovered under various states of mind. These tours, and the stated visits to the out-stations, (the latter making a circuit of more than 140 miles.) have invariably been attended with much satisfaction, and caused much

thanksgiving to God. Indeed, the out-stations have assumed an interest and importance which only those acquainted with their original condition, subsequent formation, and present features, can justly estimate; and the call for another Missionary could never be made stronger than on this occasion.

Schools.

The names and numbers of these, which have undergone no material change in the books taught, are as follow:—

Walajahpettah, average number, 40 boys; Arnee, 40; Palamanair, 50; Vellore, 60; Mettoor, 30; Grampettah, 30; Chittoor, 45; Mission Premises, 16 boys and 11 girls, making a total of 322 children. Several of the girls are orphans, and are educated and brought up entirely by this Mission. Among the schools, 1 is Telugu, and 1 English; the rest are all Tamul. In December last, a public examination of all the schools nearest Chittoor was held before some of the European residents at the station. A number of the lads in the English class have made commendable progress, especially a Brahmin youth, who has discovered astonishing acuteness and power of recollection, and promises to become a useful and efficient member of society. He now occasionally assists in superintending the reading of the other lads. May the Lord sanctify to him the use of this knowledge for the best ends! Among the girls there is one, a heathen orphan, in whom it is to be hoped a good work is begun. She has, in short, afforded such satisfaction in knowledge and private habits, that she now stands as a candidate for Christian baptism. In addition to the benefits of weekly instruction, the boys of the several schools at Chittoor are also formed into regular classes on the Lord's day, after Divine service, in the chapel, where they are met by the native teachers and others, to be catechised, &c., as a Sunday-school, while the girls are instructed in the same manner by the Missionary. Our thanks are especially due to a dear Christian brother for the interest and pains bestowed by him towards the improvement of the children on these occasions.

Books Distributed.—154 portions of Scripture, 6,267 tracts, and 155 elementary works. A Bible and tract depositary are about being opened at each of the out-stations.

BAPTISM OF CHOO TIH LANG, A NATIVE OF CHINA.

CHOO TIH LANG was brought over to this country, about two years ago, by Mr. Med-

hurst, as a transcriber, to assist him in the revision of the Chinese version of the

Scriptures. He resided with Mr. Medhurst at Hackney, and received kind attentions from many Christian friends, who were anxious to direct his regard to the things of the great salvation. On certain days in every week, he received instruction in some families connected with the church in St. Thomas's-square; and some female members of that church were indefatigable in their endeavours to teach him the English language, and to explain to him the sacred Scriptures. At length, by the blessing of God on their patient and persevering efforts, a deep interest in the truths of the Gospel was awakened in his mind, and he gave his whole mind and heart to the study of the word of God. As he became acquainted with our language, he became also an attentive hearer of the Gospel, under the ministry of Dr. Burder; and it began to be apparent to those who had the best opportunities of forming an opinion, that a change of character, of spirit, and of conduct was increasingly obvious. For some time past, Choo Tih Lang has been desirous of Christian baptism, and has fully avowed his entire abandonment of idolatry, his full conviction of the truth of Christianity, his trust in the Saviour, and his desire to live and die in the service of Christ. These professions induced his friends, and especially Mr. Medhurst, who has watched over him with paternal solicitude, to be the more observant of his demeanor and all his habits, in order to ascertain whether the evidences of his conversion to God were such as to authorise the administration of the ordinance of baptism. At length no hesitation on this point remained. His earnest desire to be baptised, and his reasons for that desire, were distinctly and fully expressed in a letter to Dr. Burder, dated July 6, 1838. Of this the following is a copy:—

MY DEAR SIR,—I am very thankful to God that I have been brought to this country, and that I have been able to stop so long; I am very thankful that I have been taught, by kind friends, to read the English Scriptures; and now I feel that I am a great sinner, but Christ died for the pardon of my sins, if I believe in him. I do believe he is the Son of God; if not, how could he do such great miracles, and finish his great work? I perceive that the Gospel is written by the Spirit of God; for though many excellent books have been written by men of great talents, yet none of them contain such pure and excellent principles as those contained in the Bible. If you say, how does the perfect harmony of the various parts of the Bible prove its Divine inspiration? I answer, the Bible was written by many different persons, and at many different periods, so that it was

impossible that its various parts should have perfectly harmonised, unless all the writers had been inspired by the Spirit of the true God; without it, *who* could have been able to write this wonderful book? If you say, How does the purifying influence of the doctrines of the Bible, on the minds of all who sincerely believe them, prove that they are of Divine origin? I answer, those who truly believe, constantly practise the doctrines and precepts of the Bible, and are much better men than those who believe the doctrines which are contained in any other book. If you ask, does the Bible foretell any future events? It foretold the rise and fall of nations, many years before the events took place; it likewise foretold the birth, miracles, death, resurrection, and ascension of Christ, the Saviour of the world, many hundred years before he descended into the world; and all the predictions respecting these things have been fulfilled. If you ask, how does the fulfilment of the prophecies prove that the Scriptures were inspired by God? This is not easy to understand, *unless* the omniscient God could have *fore-known* the events predicted in the Bible; so that I believe this book to be the word of God. And as I find in the heavens, there is but one sun; in a kingdom, there is but one sovereign; and in the universe, there is but one God, and one Saviour, Jesus Christ, so I find there is no other way of obtaining everlasting bliss, or escaping eternal woe, but by believing on Him; for Christ has said, whosoever believeth on me, shall not perish, but have eternal life. Having been taught this great truth, I do feel sorry for my sins, that I have broken God's law, in words, in thoughts, and in deeds. I am a sick man, and desire to come to the Great Physician, that I may be made whole. I was once sitting in darkness, but now the true light hath shined into my heart; and it is as if the darkness of a thousand ages had passed away. I do believe in Jesus Christ the Son of God; I do confess my sins before God. Dear Sir, will you baptise me, that I may be joined to God's people in this land? May I not consider this as my native place? Christ has said, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. My great desire is to give my whole self to God, a living sacrifice. Before I sat down to write this letter, I read the third chapter of the Gospel of St. John, and prayed to God to give me his Holy Spirit, to strengthen and establish my faith, that I may give myself publicly to live to his glory. I hope you will not object to baptise me before I return to China, where I hope God will help me to do some good to my countrymen, that they

may become wise unto salvation. If you say, what should I do, if they persecute me? I must remember what our Lord said, if any man will come after me, let him deny himself, and take up his cross, and follow me; and if any man love father or mother, or wife, or children, or land, more than me, he is not worthy of me, he cannot be my disciple. And I have no doubt, wherever the Gospel goes, there will be persecution; but if God permits men to persecute his servants, it is to prove them. When I go back, if the government will not let me teach the Christian religion, they must take me, and punish me; and then I should be brought before the governors. I will follow the apostle Paul's example, and pray to God to help me, that I may speak forth boldly, as he did before Festus. Perhaps in this way God will open the door for the Gospel into China; if not, I will not be afraid; for though they can kill my body, they cannot kill my soul; but rather I will fear him who is able to destroy both soul and body in hell; for God is my heavenly Father, Jesus Christ is my mediator: if I trust in him, he will take care of me, and his Holy Spirit will guide, sanctify, and comfort me. Dear Sir, I hope you will not forget to pray for me, (if I should have the comfort of joining the church,) when you sit down at the Lord's table. I shall often remember that my English Christian friends will pray for me, when I am far away. Wishing every blessing may attend your preaching. Amen, and amen.

I am, my dear Sir,

Your obliged and sincere friend,

CHOO TIH LANG.

On Friday, July 20, Choo Tih Lang was baptised at St. Thomas's-square Chapel, Hackney, in the presence of a large congregation of deeply-interested witnesses.

The Rev. John Clayton read appropriate passages of Scripture, and offered up fervent prayer.

The Rev. Walter H. Medhurst gave a short account of the circumstances which led him to bring Choo Tih Lang to England; of the methods he had pursued with a view to his religious benefit; of the instruction received from Christian friends; and of the full satisfaction with which he should now proceed to administer the ordinance of baptism. Mr. Medhurst then proposed four questions to Choo Tih Lang, and received his replies. They were the following:—

1. Why do you believe Christianity to be the true religion?

"I believe," replied Choo Tih Lang, "Christianity to be the only true religion, because the Bible was inspired by God, and all that the prophets said about Jesus Christ was fulfilled, when he came into the world. As soon as Adam sinned, Jesus

was promised, and in the fulness of time Jesus came. Besides, the Gospel tells me of just such a Saviour as such a sinner as I am needs; and also I find all its commandments are holy. These are the reasons why I believe Christianity to be the true religion."

2. What reason have you to believe that you are a Christian?

"I humbly hope that I am a Christian, because I love Christ, who died for me. I love to pray to Christ. I believe he only can save me from sin and from hell. I love to talk to Christ's people, and I wish to speak of Christ to every body; and when I go back to China, I will try to bring my countrymen to know Jesus Christ."

3. Have you entirely renounced the idolatrous practices of the heathen?

"As I love Christ, I cannot any longer have any thing to do with idolatrous customs. It is true, I once loved them, but now I hate them. Idols are the work of men's hands, and perish; but Jesus Christ is the only true God, and him alone I desire to serve."

4. Do you resolve, in the strength of Divine grace, to persevere in the profession of Christianity till the end of your days?

"I pray that God, by his Holy Spirit, will enable me to persevere in the faith and practice of the Gospel till I die. It is my earnest desire to give up my heart to Christ, and to continue faithful to him to the end of my days. I resolve, not in my own strength, for I am very weak, but in the strength of Divine grace, to seek to know Christ more and more, and to love and obey him better and better every day."

After receiving these satisfactory answers, which were given under great emotion, Mr. Medhurst proceeded to baptise Choo Tih Lang, "in the name of the Father, and of the Son, and of the Holy Ghost."

The Rev. Henry Townley then offered up earnest prayer to God, that the fulness of the blessings set forth in the ordinance of baptism might richly descend upon him.

Dr. Burder then called upon the church in St. Thomas's-square to express, by holding up their hands, their satisfaction in receiving Choo Tih Lang into their Christian communion, in compliance with his own earnest desire, that he might have the delight of sitting down with them at the Lord's table before his departure, and that he might regard his admission as a pledge, that they will remember him in their prayers, when he will be far distant from them. This being done, Dr. Burder addressed Choo Tih Lang, assuring him of the affectionate cordiality with which he had been received into their fellowship, and offering to him a few counsels and advices

in reference to his future course. He then requested that Choo Tih Lang would state to the church and to the Christian friends present, what were his desires and purposes with regard to his future life. Choo Tih Lang replied to the following effect in Chinese, which was interpreted by Mr. Medhurst:—

“My great desire is to take the truth, which I have heard, which I have known, and which I have felt, and make it known to my countrymen in China. I wish to exert all my energies of body and mind for the salvation of souls. I wish to take the great light which God has sent into the world, and set it as it were on some great mountain in China, that the 360 millions there may see it and love it.

“This, then, is my great desire, and to communicate the knowledge of the Gospel as far as I possibly can, and to continue in this great work even to the day of my death.”

Addressing himself then to the church and congregation of St. Thomas's-square, he took leave of them in the following terms:—

“My dearly beloved friends and brethren in Christ assembled in this chapel,—I am now about to leave you, and I feel two difficulties: the first is, that I am to part with you; and the other, that I am about to enter on such different circumstances when I shall reach China. But I feel very grateful to God who has brought me to this country, that I have heard the Gospel; and I feel very thankful to those kind friends who have taught me the words of eternal truth; for if you had not taught me these good things, and acquainted me with Christianity, my soul, at death, would have descended into the abodes of woe, and *therefore* it is that I feel grateful to you for the kind interest you have taken in me.

“The reason why I do not like to part with you is, that I wish to know more of the doctrines of the Gospel, and *that* makes me regret having to part with you. But as I have left China nearly three years, I feel a great desire to return. So that now, by

the blessing of God, having some acquaintance with the Gospel, I feel a desire to communicate what I know to my wife, and to all around me, and not to confine it all to myself.

“Now that I am about to return to China, you must not forget me, but remember me in prayer, that God would strengthen me for the great work devolving on me; and when I return to China I will not forget you; and though my body will be in China, yet my heart will be with you; and I will supplicate God, at the throne of grace, to increase your happiness and holiness.

“Now I am about to return to my native country, I do not know if ever I shall return to this country again; but if God should preserve my life, prosper my endeavours in my family, and give me grace to be faithful in my profession, I should much like to return here. But if I never return here, and never see your faces again in this world, I shall earnestly pray that I may meet you in a better, far better place.

“I hope that God will give me grace and strength to communicate what I know of the Gospel, and that you with me may not labour to spread the Gospel in vain. I hope that you will all unite with one heart and soul in prayer to God, that God, in his mercy, would change the hearts of the rulers in China, that they may give full liberty for its entrance there. And I think, that if you would all unite in frequent and fervent supplications for this, God would hear your prayers.

“I hope that you will send many missionaries to China, who will be the feathers or wings to communicate this knowledge to all in China. This is all I have to say.”

The Rev. John Arundel then expressed his thankfulness to God, and his congratulations to the church and congregation, on the delightful scene they had witnessed, and the heart-affecting declarations they had heard, and concluded the services of the evening in solemn prayer. It is believed that none who were present will ever forget the baptism of Choo Tih Lang!

ARRIVAL OF MISSIONARIES IN JAMAICA.

On the 9th of June, the Rev. Robert Jones and Mrs. Jones, arrived in safety, per the *Henry Tanner*, Cousins, at Kingston, Jamaica, after a passage of 44 days. Mr. Jones was preparing to proceed to his station at Chapelton, for which place he expected to leave Kingston on the 24th of June.

In the same ship, Mr. and Mrs. Hillyer, schoolmaster and schoolmistress, appointed to Mandeville, in the south of Jamaica; and Mr. John Gibson, schoolmaster, appointed to the Kingston station, also arrived at the latter place.

ARRIVAL OF THE REV. MESSRS. SEABORN AND EDWARDS IN BERBICE.

It affords us much satisfaction to state, that the Rev. H. S. Seaborn and family, the Rev. J. Edwards and Mrs. Edwards, who embarked on the 9th of May last, in

the *Thomas Snook*, for New Amsterdam, Berbice, have reached their destination in health and comfort. Our friends landed at New Amsterdam on the 22nd of June, ult.

THE SHIP CAMDEN.

THE friends of the Society will be gratified to learn that the Missionary ship *Camden* was spoken with on the 2nd of June, in lat.

24 S., long. 32 W. by an American ship, the *Eliza*, bound to New Bedford.

ORDINATION OF MISSIONARIES.

MR. GEORGE PRAIT.

ON Thursday, July the 5th, 1838, Mr. George Pratt, Missionary, appointed to the Navigators Islands, was ordained at Southampton; the persons who engaged in the services were, the Rev. Messrs. Stevens, of Totten; Williams (Wesleyan;) Dr. Draper (Baptist;) Flower, Titchfield; Adkins, Mr. Pratt's pastor; Henry Nott, the venerable Missionary from Tahiti; and the Home Secretary of the Parent Society. Mr. Nott, in describing the field to which our young brother is appointed, stated that on account of his infirm state of health, he should prefer answering any questions that might be addressed to him, to an elaborate consecutive discourse: accordingly, the following questions were answered by him from the pulpit, in the presence of a large, respectable, and greatly interested assembly.

1. What was the state of the inhabitants of the South Sea Islands when you and the brethren arrived?

2. What were the immediate means employed to effect the change which has happily taken place?

3. Were those means long in operation before the change was effected?

4. What was the definite character of the change on the morals, the religion, the social and political character of the people?

5. Has the character of the change been permanent or progressive?

6. Have the native churches evinced any thing Missionary in their character and operations?

MR. JOHN LUMB.

ON Thursday, August 2, 1838, Mr. John Lumb, Missionary, appointed to Combaconum, India, was ordained at Stepney Meeting. The Rev. A. Wells introduced the service by reading selected portions of Sacred Scripture, and by engaging in prayer. The Rev. E. Crisp, Missionary from the Station to which our young brother has been appointed, described the character and claims of the locality; the Rev. John Arundel asked the usual questions; the Rev. Dr. J. P. Smith (Mr. Lumb's tutor) offered the ordination prayer, with laying on of hands; the Rev. Dr. Fletcher (Mr. Lumb's pastor) delivered the charge; and the Rev. R. Saunders concluded.

MR. JAMES KENNEDY.

ON Wednesday, August 1, 1838, Mr. James Kennedy, A.M., of King's College, Missionary, to Benares, was publicly set apart to his sacred work in Blackfriars-street Chapel, Aberdeen. The services of the day were commenced with prayer and reading the Scriptures, by the Rev. H. Angus, of the Secession Church; after which the Rev. Dr. Wardlaw preached from Numbers xiv. 21, asked the usual questions, and offered up the ordination prayer, with the laying on of hands; the Rev. Mr. Kennedy, (the Missionary's father) delivered the charge from Prov. xi. 30; Mr. Kennedy, the Missionary's brother, Mr. Scott, from Demerara, and several other ministers of various denominations took part in the important services of the day.

DEPARTURE OF MISSIONARIES.

ON Tuesday Morning, July 31st, 1838, the Rev. W. H. Medhurst, with Mrs. Medhurst and family, together with Mr. William Lockhart, Medical Missionary appointed to China, and Choo Tih Lang, the converted

Chinese, returning to his family and country, sailed in the *George the Fourth*, Capt. Drayner, from Gravesend, for Batavia and China.

EAST LANCASHIRE AUXILIARY.

THE Seventeenth Anniversary of this auxiliary was held in Manchester, June 17th, and the three following days, and sermons on behalf of the Missionary cause were preached by the Rev. J. Clayton, Rev. J. Blackburn, Rev. J. Sortain, Rev. R. W. Hamilton, Rev. C. M. Birrell, and Rev. R. Knill. The public services on the Sabbath were well attended, and the collections amounted to more than 1300*l*. On Monday evening, the Public Meeting was held in Grosvenor-street Chapel, J. H. Heron, Esq., in the chair. The Annual Sermon was preached on Tuesday evening, by the Rev. J. Clayton, in Mosley-street Chapel; and on Wednesday morning, a large company of the members and friends of the Society, exceeding 700 in number, met in the New Corn Exchange, for public break-

fast. The subsequent proceedings, (the chair being filled by Samuel Fletcher, Esq.) were interesting and impressive to a degree seldom before experienced. The lamented illness of the Rev. Dr. M'All occasioned a feeling of deep solemnity throughout the Meeting. Special prayer was offered on his behalf, and a resolution, expressive of the deepest sympathy, was unanimously passed. He had made an earnest request that the cause of Missions might not be allowed to suffer from any considerations whatever, and this was spontaneously met. The whole proceeds of the anniversary amounted to about 3000*l*., and at no former period was the manifestation of a desire to send the Gospel to the heathen more evident and decided.

NOTICE.

THE Anniversary of the Southampton and Romsey Auxiliary Missionary Societies will be held (D. V.) at those places, on Sunday, Sept. 16th, 1838, and two following days. The Rev. Dr. Raffles, of Liverpool, and the Rev. J. J. Freeman, formerly Missionary at Madagascar, are engaged to attend.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—viz, To the ladies of the United Associate Congregation, Biggar, for a box of apparel for the Hottentots on the Fish River Settlement; to Miss Hobson, Welford, for a box of fancy articles for Pinang; to the Missionary Working Society, in the Rev. John Burnet's congregation, for a box of work for the schools in the South Seas, under the care of Mrs. Williams; to the congregation of the Rev. J. Flower, Beccles, for a case of useful articles for Mr. Mather's school Benares; to the ladies of Mosley-street Chapel, Manchester, for a box of useful articles for Mrs. Beighton's School, Pinang; to Messrs. Mather and Headley, Newcastle, for a box of useful articles for the Rev. A. Robson; to S. B. East Kent, for a box of useful

articles for Mrs. Dyer's Schools, Malacca; to Mr. Hubbard, Bernard-street, for 43 volumes of the Evangelical and other Magazines; to Mrs. Farrar, Heckmondwicke, for a box of linen-drapery, value 5*l*. 5*s*.; to the children of the Above Bar Sunday-school, Southampton, for a box of apparel for Mrs. Pratt's school, Navigators Islands; to Mrs. Bunnell, Islington, for a parcel of useful articles for Mrs. Beighton, Pinang; to S. F., Clapham, and to the Rev. T. Williams, for Nos. and vols. of the Evangelical and other Magazines, &c. &c. Mr. Lockhart, Medical Missionary, returns his grateful acknowledgments to the ladies at Great George-st. Chapel, Liverpool, for a valuable case of fancy articles to be sold for the medical department of the Chinese Mission.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st July, 1838, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Messrs. Palmer and Hope	5	8	8	E. Gouldsmith, Esq.	20	0	0	J. Foulger, Esq.	20	0	0
Messrs. Sykes and Co.	30	0	0	J. Morley, Esq.	50	0	0				
Miss Baker	50	0	0	J. Morley, Jun. Esq.	10	10	0	Mrs. Lockyer, for the Nat.			
Marlborough Chapel Aux.				W. W. Morley, Esq.	10	10	0	Tea. John Lockyer.	10	0	0
Soc. on account	30	0	0	S. Morley, Esq.	10	10	0	Derbyshire.			
Holloway, S. Snaith and				T. A. Hankey, Esq.	50	0	0	Aux. Soc. on account.....	100	0	0
E. Poole	0	10	4	Messrs. J. E. Spicer & Sons	50	0	0	Devonshire.			
Robert-street Aux. Soc. .	42	13	4	F. W. Cobb, Esq., Margate	10	0	0	Plymouth, S. Derry, Esq.			
Surrey Chapel Aux. Soc.				J. W. Smith, Esq. Shef-				for Nat. Sch. Mistress .	5	0	0
on account	61	17	8	field	5	0	0	Essex.			
SPECIAL DONATIONS, in				Rev. J. Raven and Friends,				Tiptree Heath	7	19	2
consequence of the in-				Hadleigh	57	0	0	Hampshire.			
creased expenditure of				Miss Baker	50	0	0	Titchfield	7	0	0
the Society:				H. E. J.	100	0	0	Emsworth, E.M. Sparkes,			
T. Challis, Esq.	50	0	0	H. A. J.	500	0	0	Esq.	2	2	0

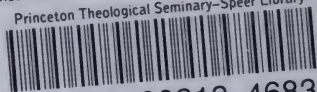
	£	s	d.		£	s	d.		£	s	d.
<i>Herefordshire.</i>				<i>Oxfordshire.</i>							
Huntington Gore, and Gladestry	4	4	0	Bicester, per Mr. R. H. Smith	1	15	0	For Nat. Tea. C. H. Cal- vert	10	0	0
<i>Hertfordshire.</i>				<i>Shropshire.</i>				Northowram	3	0	0
Hatfield, Col. by Misses Beacroft and Chapman	5	0	9	Tilstock, a Friend, per Rev. W. Renton	10	0	0	Ossett	34	8	2
<i>Isle of Wight.</i>				<i>Somersetshire.</i>				Olney	35	4	10
Ryde	71	11	1	Taunton, for the Widows' and Orphans' Fund	6	0	0	Pennistone	4	0	0
For Nat. Tea. T. Guyer 81l. 11s. 1d.	10	0	0	<i>Suffolk.</i>				Pontefract	44	11	6
<i>Kent.</i>				A thank-offering for tem- poral mercies and con- tinued spiritual privi- leges; as one of the 119 5l.'s asked by Mr. Knill <i>Sussex.</i>				For Nat. Tea. E. Ponte- fract	10	0	0
Margate, F. W. Cobb, Esq.	5	5	0	East Grinstead	7	15	10	Pudsey	2	10	5
For Nat. Tea. Francis Canterbury, Rev. H. Cress- well, for Nat. Sch.	10	0	0	<i>Yorkshire.</i>				Saddleworth	31	12	8
<i>Lancashire.</i>				Hull and East Riding Aux. on account	300	0	0	For Hervey Chapel	10	0	0
East Aux. Soc. on acc.	1009	1	0	Sheffield, &c. Aux. Soc. on account	120	0	0	Skipton	16	4	6
Preston Aux. Soc.	106	8	7	<i>West Riding Aux. Soc.:</i>				For Chapels at Madras, to be called James Dewhirst's, and Han- nah Johnston's	20	0	0
Rochdale	58	0	0	Allerton	4	1	6	Stainland	20	0	0
Mid Lancashire Aux. Soc. per B. Eccles, Esq.:—				Barnsley	9	10	0	Wakefield, Zion Chapel	57	13	8
Blackburn, gen. pur.	211	13	11	Bingley	18	8	11	For Chapels in India, to be called Zion, Thomas', the Two Marys', Zil- lah's	25	0	0
For Chinese Mission ...	3	0	6	Brighouse	21	0	0	Salem Chapel	25	13	3
For Nat. Tea.	2	12	6	Churwell	14	6	0	Ladies' Mis. Basket ...	5	0	0
B. Eccles, Esq.	20	0	0	Cleckheaton	53	2	9	Alverthorpe Assoc.	4	4	0
Haslingden	10	0	0	For Chapels in India, to be called Ellen's, Ann's, and Sprott's	30	0	0	West Melton	31	16	0
Darwen, Lower Chapel ...	15	0	5	Delph	4	0	0	Wilsden	33	9	3
Colne	11	5	6	Dogley-lane, for Nat. Tea. P. S. Lees	10	0	0	Less exps. 49l. 6d.	1075	12	1
Tockholes	4	0	0	Gomersal	22	10	0	<i>WALES.</i>			
Knowl Green	2	7	6	For Nat. Tea. J. Burnley ..	10	0	0	Swansea, Countess of Hunt- ingdon's Chapel	20	5	10
Clitheroe	11	5	6	Halifax, Square Chapel ...	15	0	0	<i>SCOTLAND.</i>			
Chorley, Hollingshed Ch. ..	17	8	1	Sion Chapel	1	11	0	Dunfermline Rel. of Cong.	10	0	0
Burley	57	10	0	For Chapels in India, to be called Wade-street, and Wade-st. Branch	16	10	3	Hawick ditto	8	0	0
Less exps. 20l. 10s. 11d.	345	13	0	Heckmondwicke, Upper Chapel	28	13	5	Edinburgh, a Friend, per Messrs. Somerville and Son, for the erection of house for the Nat. Tea. Solomon	5	0	0
Ardwick, I. Crewdson, Esq., for an edit. of the Saints' Rest, in Malay.	100	0	0	Lower Chapel	7	7	0	Glasgow Aux. Society— Anderson Relief Ch. for So. Sea Ship	2	0	0
<i>Norfolk.</i>				Edwin Firth, Esq.	30	0	0	Auchensterry Sab. Sch.	1	6	0
Norwich, Miss Brightwell, for China	1	0	0	Holmthrlth	12	11	0	Campbelltown Y. M. Soc.	2	0	0
<i>Nottinghamshire.</i>				For Nat. Tea. J. W. G. Cockin	10	0	0	Dumbarton Band M. Soc.	4	0	0
Auxiliary Society—				Honley	2	0	0	Glasgow College Assoc.	6	0	0
Nottingham, Castle-gate	63	12	5	For Female Education ..	10	0	0	Hutchesontown Relief Congregation	10	0	0
James-street	33	0	6	For Nat. Tea. J. Oldfield, and J. Wrigley	20	0	0	Joppa Sab. School	1	0	0
Friar-lanc	14	1	9	Huddersfield, Collections at 25th Anniversary ...	201	18	6	Subscriptions	16	3	0
Public Meeting	25	19	7	Ramsden-street	20	1	0	Less exps. 4l. 18s.	37	11	0
Missionary Communion	14	1	10	For Nat. Tea. J. Eagleton ..	10	0	0	<i>IRELAND.</i>			
Pub. Breakfast, inclu- ing 30l. for Chapels in India, to be called Castle-gate Sab. Sch., Friar-lane, and Man- ning Fowler Chapels	141	0	0	For Nat. Sch. Mistress Mary Ellis	10	0	0	Hibernian Aux. Soc. on account	35	0	0
Moor Green	3	10	6	For Orphan Girls, H. L. Moody, S. E. Willans, and E. E. Greenwood	5	4	0	For Nat. Tea. J. Geoghe- gan and J. Hutchin- son	15	0	0
Ison Green	1	0	0	Idle	6	15	0	<i>50l.</i>			
Radford	9	4	2	Keighley	14	0	0	Londonderry, for a School in the West Indies, to be called Boyd and Darcus School	50	0	0
Workshop	15	12	6	Kipping	30	1	3	Colerain, Collection	1	12	0
Mansfield	40	7	1	Leeds, balance	15	0	10	Port Stewart, ditto	4	8	0
Mr. Keyworth's family ...	1	0	0	Marsden	3	10	0				
Less exps. 29l. 3s. 11d.	333	5	11	Morley, Old Chapel	5	12	5				
Nottingham, Mrs. Ball ...	5	0	6	Rehoboth	27	9	6				
Gateford, Mission. Basket	21	0	6								

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